

provides interesting new insights, a good overview of recent scholarship, and a helpful introduction to current methodologies that will benefit student and scholar alike. Stone is to be congratulated on a new book and thanked for a career in helping us better understand the rich diversity of ancient Jewish texts, beliefs, and practices.

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Murray, Stuart. *The Naked Anabaptist: The Bare Essentials of a Radical Faith*. Third Way Collection. Foreword Gregory A. Boyd. Scottsdale, PA: Herald Press, 2010. 191 pp. Paper, \$13.99.

In recent years, there has developed in Britain, Ireland, and America a growing interest in Anabaptist beliefs and values. Believers from many faiths are finding in Anabaptism attractive qualities they wish to integrate into their own faith and practice. *The Naked Anabaptist* offers a view of Anabaptist faith and lifestyle, stripped of the historic and cultural aspects associated with its history since the sixteenth century, and clothed for its current twenty-first-century context (135).

Author Stuart Murray [Williams] holds a Ph.D. in Anabaptist hermeneutics and is a cofounder of the Anabaptist Network in Britain and Ireland, which provides resources for “Christians interested in the Anabaptist tradition—study groups, conferences, a journal, newsletters, a theology forum, and an extensive website” (www.anabaptistnetwork.com).

The Anabaptist Network serves growing numbers of “neo-Anabaptists” and “hyphenated Anabaptists.” The former identify themselves as Anabaptists, but do not belong to any of the historical faith communities directly descended from sixteenth-century Anabaptism (Mennonites, Mennonite Brethren, Hutterites, Amish, Brethren in Christ, and Church of the Brethren). The term “hyphenated Anabaptists” denotes, for example, Baptist-Anabaptists and Methodist-Anabaptists—who “find inspiration and resources in the Anabaptist tradition,” but retain membership in other denominations (18, 34).

Phrases such as “after Christendom” and “post-Christendom” refer to the present marginalization of Christianity in European society. The author argues that this “demise of imperial Christianity” presents a rare opportunity for rethinking the church’s relationship to politics and society (19).

The book has eight chapters. Chapter 1, “Uncovering Anabaptists,” addresses the variety of neo-Anabaptists and debunks common myths about them. Chapter 2, “The Essence of Anabaptism,” sets forth seven “Anabaptist core convictions”: (1) they follow Jesus as well as worship him; (2) their hermeneutic is Jesus-centered in the context of a community of faith; (3) Christendom distorted the gospel and marginalized Jesus; (4) the

“association of the church with status, wealth, and force is inappropriate for followers of Jesus and damages our witness”; (5) churches should be “committed communities” in which all “are valued, leadership is consultative, roles are related to gifts rather than gender, and baptism is for believers”; (6) “spirituality and economics are interconnected”; and (7) peace and peacemaking are integral to the gospel. Chapters 3-6 expound in detail on these core convictions.

Chapter 7, “The Original Anabaptists,” combines historical overview with a sympathetic critique. Chapter 8 sharpens the critique into a justification for the neo-Anabaptist movement. After evaluating historic Anabaptist weaknesses or tendencies toward legalism, selectivity in biblical interpretation, intellectualism/anti-intellectualism, divisiveness, separatism, quietism, and inertia, the chapter concludes with the greater strengths of Anabaptism, especially its “tri-polar spirituality” that includes “personal transformation,” the relationship with God, and the relationship with the neighbor. “The co-human journey with friend and enemy, with neighbor and persecutor” is an integral part of the yielded life that cannot be excluded from the inward and Godward aspects of spirituality.

I find much to commend in this book. Its candid self-critique of the Anabaptist tradition offers a pattern that other faith traditions, including my own, could emulate. It offers invaluable insights on applying Anabaptist *ethical ideals* to twenty-first century life. On the other hand, while it rightly emphasizes the *ethical* following of Jesus, it does not seem to give equal emphasis to following Jesus *doctrinally*. I share the Anabaptist ideal of recovering the teachings of Jesus as they existed before the rise of imperial Christianity in the fourth century. The question is whether simply recovering the pre-Constantinian church goes back far enough.

Before the Constantinian makeover of the church came the reinterpretation of Scripture through Greek philosophy, incorporating into Christianity the alien elements of a timeless, impassive deity and an immortal human soul. This change of paradigms prepared the way for the unbiblical notions of purgatory, the eternal torment of the wicked, and the possibility of intercession by Mary and the saints. Anabaptist martyr Michael Sattler testified at his trial in 1527 that Mary could not function as an intercessor, “for she must with us await the judgment.” Conrad Grebel, Leonhard Schiemer, Dirk Phillips, and many lesser-known sixteenth-century Anabaptists apparently shared the view that the dead are “sleeping,” unconscious until a premillennial resurrection (Thomas N. Finger, *A Contemporary Anabaptist Theology* [Downers Grove: InterVarsity, 2004], 518-519). Many evangelicals today have accepted aspects of this doctrine, and in the context of Anabaptism, it certainly deserves reconsideration.

Another step in reigniting the Radical Reformation would be to carry the restitutionist impulse back to the early second century, before the rise of

anti-Judaism prejudiced Christians against the Hebrew Bible and particularly the Sabbath. A few sixteenth-century Anabaptists (Oswald Glait, Andreas Fischer, and some of the early Hutterites) saw that if the norm for following Jesus is the whole Scripture, stripped of distorting tradition, then the recovery of the seventh-day Sabbath would not only restore the biblical teaching, but remove a major obstacle to peacemaking and reconciliation between Jewish and Christian believers (Daniel Liechty, *Sabbatarianism in the Sixteenth Century* [Berrien Springs: Andrews University Press, 1993], 6-7).

By projecting Anabaptist values into the twenty-first century, *The Naked Anabaptist* makes a valuable contribution. But the project of extending the sixteenth-century Radical Reformation remains a work in progress.

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Pugliese, Marc A. *The One, the Many and the Trinity: Joseph A. Bracken and the Challenge of Process Metaphysics*. Washington, DC: The Catholic University of America Press, 2011. 297 pp. Hardcover, \$69.95.

This extensively researched and well-written book represents an ambitious undertaking. In four rather dense chapters, Marc Pugliese explores an impressive range of topics under the rubric of philosophy's original and most fundamental question—*What is the one from which the many come?* He provides a description of process philosophy; an account of Joseph Bracken's Trinitarian thought, which utilizes process thought; a critique of process attempts to solve the problem of the one and the many; and an appeal to classical theism as the only adequate solution.

Chapter 1 begins with an informative review of the somewhat neglected background of process philosophy, noting how such factors as science, the rise of historical consciousness, and the turn to the subject have shaped the modern mentality. Next it explains the essential components of Whitehead's metaphysics—the central claim that reality consists of social process and the role that such concepts as creativity, concrescence, actual entities, eternal objects play in his development of this claim. It concludes by describing various ways in which other thinkers have drawn on the elements of process thought—particularly its dipolar view of God—including Charles Hartshorne, influential liberal theologians such as John B. Cobb Jr., and Schubert M. Ogden, and conservative theologians who embrace “open theism.”

Chapter 2 is devoted to the trinitarian theology of Joseph A. Bracken, who employs the elements of process thought more extensively than any other thinker within the Catholic tradition. Bracken modifies Whitehead's metaphysical scheme by maintaining that social units are just as important as individual ones, such as actual entities, in the ultimate scheme of things. This provides a helpful connection with the Christian view of the Trinity. Bracken